231 *Bees*—While a moderate number of families have a few hives of bees, most of the apiculture in Cherán is carried on by a few men who may have 20 to 30 colonies. Only European bees are kept.

Beehives are wooden boxes, about 80 cm. long, 20 to 35 cm. wide, and 25 to 40 cm. high. The entrance is at one end, while the wax and honey are taken by opening the back. The hives are placed on benches or poles at intervals of about one-half meter. Lizards are believed to eat the larvae. Flowers and scented herbs are often planted in the area surrounding the hives. Wherever bees are kept, copal gum is burned in pottery censers. It is said to "feed" the bees because "the odor of copal is the odor of our Lord." It is believed it also prevents bees from leaving. No other ritual or belief could be discovered.

[825] [314]

237 Honey and wax are usually taken from the hives in October or November. If delayed much after this time, the honey sugars and cannot be extracted. The honey gatherer places a net over his head and burns wheat straw to stupefy the bees. The top of the hive is smeared with honey so the bees will not leave. Should they leave the hive and not return by late afternoon, a small bell is rung to attract them.

231 When bees swarm, a bell is rung to make them alight in a nearby tree. A little honey is smeared over the inside of a box, which is then placed by the swarm. When a few bees have entered voluntarily, most of the remainder are brushed in and the box is closed and put in place. When it is opened, the bees usually remain. The function of the queen is known, and beekeepers can identify her.

One of the largest apiaries in Cherán contains 42 hives. The owner started beekeeping 17 years ago when he encountered a wild colony in the mountains and brought it home. He recovers 10 kilos of wax a year, which he sells in Cherán at $2.50 a kilo, and between 40 and 50 pounds of honey. Most of the latter he sells in small quantities at his home, but some is sold to stores.

[438] [435]

[462] All the work of caring for bees is done by men (with one exception, a widow), but if the wax is bleached, this may be done by women.

[373] Wax is used mainly for making candles.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

535 two files, except for the little girls at that end of
538 the lines. When the recitation begins, *el*
796 *letra* steps forward alone and recites his part, returning to his place when finished. There is then a *caminata*, the files walking in a circle. *El segundo* then does the same, followed by a *caminata*.

The *negrito* dancers begin to learn their parts about a month before December 25. For several evenings before the date they meet in the house of the *carguero* and rehearse. The procedures beginning the night of December 24 are described as follows in an account written by Agustín Rangel:

The *negritos* started to dance about 9:00 p.m. at the *carguero's* house. There were lots of people and about 10:30 the candlemaker came to sell candles. The *negritos* finished dancing about 10:30 p.m. Then they were given supper and they sat around for a while. They were waiting for the bell to ring from the church. The bells were supposed to ring three times, first for the Holy Child to start for the church, second when the Holy Child was supposed to be half way from the *carguero's* house and the church, and third, when the Holy Child was at the door of the church to be blessed before going inside the church. There was a 12 a.m. Mass. The priest of the church came over to the *carguero's* house before the Holy Child left the house. The priest went with the Holy Child up to the church where he blessed the Holy Child before going inside the church. Lots of people went to the 12 a.m. Mass.
● [373] [Note: There were several hundred persons in the procession, all with candles. The streets and houses were all lit up by the candles. In some towns it is said that pitch pine torches are carried and give even more light.]

December 25. Today the *negritos* started to dance about 9 o'clock in the morning. First they went to Mass and there they danced after the Mass. Then they came to the *carguero's* house to eat dinner. After dinner they went to church again to visit the Holy Child. Then they went home again to the *carguero's* house where they danced again. Then they went to the night Mass. After the night Mass they went inside the patio of the priest's house and danced before him. After they finished dancing, they danced in front of the municipal building before the mayor and officials. After they finished dancing there they went to the *carguero's* house to eat supper. They ate supper and every one of the *negritos* was free to go home.

December 26. Today the *negritos* started to dance first at the *carguero's* house after they had eaten breakfast. After they finished dancing at the *carguero's* house, they went to the Calvary, where they danced. After they finished there they went to Paricutin (*barrio IV*) where they danced at a house. I don't know what saint is there. Then they went to the house

3:Beals, Carrasco & McCorkle E-5 (1940-1942)1944
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Sierra Tarascans

HOUSE
FURNISHINGS

343
352
778 generally has a table against the wall opposite the door upon which is placed the image of a saint, if the family owns or is carring for one. If not, a picture of a saint will be found behind the table on the wall. Usually, a variety of religious [353] pictures are tacked or pasted behind or around [373] the picture or image of the saint. Often candles and a pottery incense burner are on the table; in addition, the table may have a varying number of miscellaneous objects placed there temporarily for safekeeping. The ceiling, especially over the [353] altar table, may be decorated in colored tissue paper and strings of miniature household objects. Several wooden chairs with arms are kept in the

354 The kitchen always has a hearth on the ground, usually made with six stones (paráŋgua), arranged as in figure 15. Infrequently, the hearth or stove is of clay (fig. 16). Space is provided for three fire places, one (fig. 15, *b*) for the *comal* or tortilla baking dish, and two (*a*–*a*) for cooking pots. This hearth is usually at one side of the structure. Near the fire a branched stick (čuríŋgu) is set in [373] the ground; on this stick pitch-pine splinters (k'uerámu) are burned for light at night. At the back of the kitchen are one or two shelves, 415 "*tinajera*," (plátu jatákua). On the upper are 352 the old ollas and large vessels. On the bottom are new ollas (pureči), plates (plátu), jars (iɬámatarakua), wooden spoons (ioɹésa), and knives (kučó). Below the shelves on the ground, are the three-legged metates (iauári), *molcajetes* (jiúmatakua), *comales* (eróksa), and large water jugs (k'amúkua), including one set on a fiber ring (uanɬari) containing drinking water. Also on the ground are baskets (ɬakiáta), tortilla baskets ("tascal," kuatása), and gourds (uɹáni). Either on the floor or on the shelf may be wooden bowls (batieča), other types of baskets (ɬakiáta kanímu and šúndi, "*chúndi*"), and fire fans (p'unítatara- [439] kua). All the manufactured articles are imported.

352 The metate, when in use, is placed on a plank [513] beside the fire. At night, it is removed and mats are spread out for sleeping.

[p. 22 b]